

Vol. XVIII. A. STEVENS, EDITOR. FRANKLIN RAND, Agent.

For the Herald and Journal.

LINES.

By F. A. CRAFTS.

Rest, sweet rest!

This is the pilgrim's rest;

Life's journey now is past;

Thou hast escaped at last.

The stream that thrills for thee

Now murmurs at thy feet;

And grows perennial as thy thought

Above the golden street.

This is the laborer's home—

Receive thy great reward;

Thou hast been faithful all;

Now rest thee with the Lord.

When sun and stars remove,

Thy treasure shall remain;

Earth's ill-lit ways were lost to thee,

And Christ is now thy gain.

This is the conqueror's meed.

Thou hast the crown of life;

With sword and shield, with helmet crowned,

Thou art the victor of the fight.

Thy crown was not of thine;

Thou art the victor of the fight.

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RELATIVE STRENGTH OF DENOMINATIONS.

By F. A. CRAFTS.

He that glorieth, let him glory in the Lord.

This advice was not contravened by that subsequent

affirmation of the apostle,—"seeing that we have

glory after the flesh, I will glory also."—

Occurrences at Corinth rendered it necessary that

Paul should speak of himself; and, in doing so,

he seems to extol himself more than would have

been becoming, under the circumstances, still his

glorying being clearly "in the Lord," was,

manifestly, his apology.

The object we have in view, in taking our

pen, is simply to notice what may be demanded

in carrying forward the grand benevolent

arrangement of the age, viz., a courteous denomi-

national acknowledgment that there are other

ecclesiastical organizations than those self-Amer-

icanized.

Such are the boasts of Romanism—the opera-

tions of the "Great Iron Wheel" enterprise—

the effects of garbled school histories—the ef-

forts, in certain places, of denominationally con-

trolled village newspapers, etc., to throw into

perpetual shade and disrepute that body of

Christians which, of all others in these United

States, has done the most for their evangelization

and permanent prosperity—that a few statistics

may not be unacceptable to the lovers of truth,

nor unprofitable to its sly, but inveterate oppo-

nents, nor, indeed, unhelpful to the increase of

those reciprocities which should ever exist among

Christians.

Methodism, as embodied in a distinct formula,

was unknown on this continent before the year

1765. If, then, it has acquired any notoriety,

such having been its human associations, and

such the combined and continued hostilities to its

progress, such notoriety must be admitted to be

of the Lord. Also, whatever we write con-

cerning Methodism, we desire shall be written

"in the Lord," so that, while we seem to glory,

we may glory in the Lord.

Agreeably to the report of 1846, there are, in

connection with the Methodist bodies of this

Union, 1,178,637 church members. Now, on

examination, it will be found that the Methodist

churches of these United States, are, numerically,

stronger than any one religious community

among us. There are more Methodists than

Roman Catholics, by 4,937—than Baptists, by

177,918—than Presbyterians, O. S. N. S., Cumberland,

etc., by 778,538—than Orthodox Congrega-

tionists, by 999,451, and than Protestant Epis-

copians, by 1,106,538.

The decrease in the Methodist Churches have

also occasioned much remark, and, in some in-

stances, excited considerable hope that their

presence was soon to cease overshadowing the

land, and that they were no longer to give any

farther alarm or trouble. From documents be-

fore me, it would appear, that if we are sufferers

from decrease, our neighbors are certainly not

without occasion for pain.

The decrease in the Methodist churches in 1846,

was 14,087—in the Congregational churches,

23,064, and in the Baptist churches, 82,416.

These figures are not thrown together because

we, as a denomination, have not very great

ground for thought, humiliation, fasting, prayer,

and effort; but because the "croakings" of some

who should know better, and, also, to in-

duce "authors," and "scribblers," who write for

certain meridians, to "stop and think before they

further go."

—Mass., Oct. 7.

From Field's Scripture Illustrated.

GUILT ENHANCED BY INFLUENCES RESISTED.

By F. A. CRAFTS.

I have somewhere read of an officer in an

army, who, finding his soldiers beginning to waver

when arrayed in conflict, thrust himself upon

the ground and exclaimed, "If you will flee, you

shall tread me under foot!" Now, has not con-

science and the Spirit of God done the same

with regard to every sinner? Addressing them-

selves to such, do they not say, "If you will

proceed, you shall trample us under foot, and

despite to our solemn and earnest entreaties?"

THE DYING MAN AND HIS DAUGHTER.

By F. A. CRAFTS.

After several years of happy union, Jacob's

wife, who was in every respect an excellent

woman, was taken from him by death. His grief

was indescribable. His years began visibly to

tell upon his appearance, and his hair became

grey. His only remaining pleasure in the world

was his daughter, the sole survivor of his child-

hood, who was but five years of age at her mother's

death. Like her mother, she was called Mary,

and she was in every respect her exact image.

Even when a child, she was uncommonly pretty

and her years increased, her piety, innocence,

modesty, and unaffected good nature, gave a pe-

culiar grace to her beauty; and there beamed

from her countenance something so indescribably

good, that you might fancy it was one of the

good angels that was looking at you. Before she

had completed her fifteenth year, she was a per-

fect housekeeper; not a speck of dust was to be

seen in the pleasant little parlor; all the utensils

in the kitchen shone as if they were new; and

the whole house was a pattern of order and neat-

ness. Besides this, she was indefatigable in assisting

her father in his labors in the garden; and the hours

which she spent in these occupations were among

the happiest of her life; for her father

never knew how to make labor a pleasure by his cheer-

ful and instructive conversation.

Growing up amongst the plants and flowers,

and knowing no world but her little garden, she

had taken, from her very childhood, an extraor-

dinary pleasure in the care of flowers. Her

father used to send every year for seeds, bulbs,

and slips of such flowers as she was previously

unacquainted with, and permitted her to plant

them along the borders of the beds; thus con-

stantly supplying her with an agreeable occupa-

tion for her leisure hours—for she tended the

delicate plants more carefully, and would anx-

iously watch every strange bud as it appeared,

trusting to guess what kind of flower it contained.

She could scarcely wait till it expanded, and felt

an indescribable pleasure when the long expected

flower presented itself in full bloom.

"This is a pure and innocent pleasure," her

father would say with a smile. "Many a one

expends more florins for gold and silver attire,

and to do half-price for flower-seeds; and yet

does not procure for his daughter half so much

innocent enjoyment thereby." Indeed, every

month, every week, brought new pleasures

to Mary. She would often rapturously exclaim

that "Paradise could scarcely be more beautiful

than her garden;" and, in truth, few could pass

without stopping to admire the beautiful flow-

ers. The children of the village peeped through

the railing, and Mary always handed out a few

flowers to them.

Her wise father, however, knew how to turn

to a higher object the enjoyment which the flow-

ers afforded his daughter. In the

fine spring and summer mornings, therefore, he

would bring Mary with him into the arbor, where,

and the pleasant song of the birds, the blooming

dew-spangled garden, and the rich and fertile

landscape, bathed in the golden rays of the morn-

ing sun, he would tell her of God, who causes

the sun to shine so gently, sends the dew and

rain, feeds the birds of the air, and clothes the

flowers of the field in their gorgeous apparel.

Here he would teach her to know the Almighty

as the loving Father of men, who reveals himself

to us in his beloved Son, in an infinitely more

loving and gracious manner than in the whole

creation. Here he taught her to pray, by praying

with her himself with all the fervor of his heart.

These morning lessons contributed greatly to

uplift the most childlike piety in her tender

heart.

But times changed with Mary and her pious

father. They were poor and exiled, and Jacob

was sick unto death; and still sustained strong

and lively faith. And now he was dying, and

Mary watched whole nights together by his bed;

and even when others offered to take her place,

she should fall ill herself, and succeeded in

persuading her to lie down for a little while on

GOOD MANNERS.

By F. A. CRAFTS.

We know a young man, now, who, when he

was a boy, was a very different person from

what he is now, and who, when he was a boy,

was a very different person from what he is

now, and who, when he was a boy, was a

very different person from what he is now,

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different person from what he is now, and

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different person from what he is now, and

who, when he was a boy, was a very differ-

ent person from what he is now, and who,

WEDNESDAY, OCTOBER 20, 1847.

ADDRESS TO THE METHODISTS OF
NEW ENGLAND.

The undersigned would, in behalf of the Trustees of the Biblical Institute, submit to the Methodist public the following statements respecting the character and present condition of that institution.

In the first Conference held by the founder of Methodism, the necessity of some such provision for the training of its preachers was recognized. Rev. Mr. Grindrod says:—

"At the first Conference of the people called Methodists, held in London, in 1744, the establishment of an institution, similar to that which now exists, was a subject of conversation. The question was then asked, 'Can we have a seminary for laborers?' and the answer is, 'If God spare us till another Conference.' The next year the subject was resumed: 'Can we have a seminary for laborers yet?' Answer:—Not till God gives us a proper tutor. So that the institution was actually resolved upon, and delayed only by circumstances. Nor does it appear that Mr. Wesley ever abandoned his design. It is certain, on the contrary, that not being able to accomplish it according to his first intentions, he endeavored to approach as nearly to it as possible. He regarded Kingswood School, after he had founded it, as being subsidiary to this object; and for a season sent several of his most promising preachers to study in that Academy."

Subsequent Conferences in England took up the subject, and looked anxiously for the auspicious time when the means of its prosecution should be presented. Mr. Grindrod says:

"Since Wesley's day, the want of an efficient method of training has always felt, and often acknowledged. Thirty-five years ago a spirited pamphlet was published on this subject, by order of the Conference. Its title is, 'Observations on the importance of adopting a Plan of Instruction for those Preachers who are admitted upon Trial in the Methodist Connection. Submitted to the Consideration of the Preachers at their ensuing District Meetings.'"

About twenty-five years ago, some of the most eminent members of the Wesleyan Conference, including Bunting, Jackson, and Watson, were appointed a committee, and prepared a report on the subject, which was decidedly approved by the Conference; but the time had not yet come—the means were wanting. "Yet from that time," says Grindrod, "for several successive years, the Conference regularly appointed a committee on education, to bring the subject, if possible, to a successful termination."

Mr. Watson, in his Life of Wesley, (p. 173), speaks of the institution as "actually resolved upon, from the beginning, by the Wesleyan Conference, and says, 'the reasons why it was not afterwards carried into effect appear to have been the rapid spread of the work, and the consequent demand for additional preachers.' He declares, however, that meanwhile Mr. Wesley "looked to Kingswood School as subsidiary" to this design.

Dr. Adam Clarke wrote, nearly forty years since, as follows, on the subject:

"We want some kind of seminary for educating such workmen as need not be ashamed. I introduced a conversation on the subject, this morning; and the preachers were unanimously of opinion, that some strong efforts should be made, without delay, to get such a place established. Every circuit cries out, 'Send us acceptable preachers.' How can we do this? We are obliged to take what offers. The time is coming, and now is, when illiterate piety can do no more for the interest and permanency of the work of God than lettered irreligion did formerly. Speak, O speak speedily, to all our friends!—Let us get a plan organized without delay."

Such a provision for ministerial education is, then, legitimately Methodist. It was originally proposed in the first Methodist Conference ever held, proposed by the founder of Methodism himself, and was anticipated with devout solicitude by Clarke, Watson, Bunting, Newton, and the Wesleyan body generally, till realized by the erection of not one only but two institutions for the purpose.

In New England, where popular education and intelligence have reached an advancement equalled nowhere else, such a provision is more needed than anywhere else. Our ministry presents a rare amount of natural ability. It has succeeded, under the blessing of God, in laying the foundations of our cause throughout these eastern States, and in some of the more recently settled portions of them it has preceded the labors of other Christian denominations. By a natural and inevitable tendency of the public mind, educated talents exercise a more commanding and a more stable influence over a settled and educated community than uneducated abilities, however extraordinary and indomitable the latter may be. Hence, our history, in much, if not most of New England, shows that however extensive our influence, in temporary periods of revival, over all classes of minds, a large portion of those who at such times reap the benefit of our labors, and whose intelligence and influence might have been consecrated by Methodism and rendered available to it, are absorbed into other communions. Our laborious ministry has thus helped to fill other churches, at a sacrifice to their own. Into places even where we pre-occupied the entire ground, others have afterwards entered and diverted from us the predominant local influence. It is the opinion of the undersigned, that Methodism ought no longer to make this sacrifice; that it adapted to any and every class that it can sanctify the high places as well as the low places of society, and that it should provide for the tireless and gifted men who enter its ministry the means of that intellectual culture and discipline which will give to their laborious zeal and natural abilities the additional influence of a better education.

Impressed with the conviction of both the Methodist character and the urgent necessity of such a provision, the friends of Methodism in New England have, after more than ten years' preliminary inquiry and discussion, successfully organized and located an institution for the purpose.

The documents relating to its organization will be fully published. They thoroughly guarantee its integrity to Methodism. It will be seen by them that

1. The seminary is not designed to "make ministers," but to aid in the reader and more through preparation of such only as the church shall have first decided to be divinely called to the sacred office.

2. That no doctrines contrary to the fundamental principles of Methodism, as presented in our Discipline, and other standards, can be taught in it.

3. That the Conferences patronizing it have absolute control over it, having not only the power to fill vacancies in the Board of Trust, but also the right to vacate the place of any Trustee, at pleasure, and the sole authority to alter the constitution of the Board.

A substantial and spacious building has been given to the institution by the citizens of Concord, N. H. It contains ample apartments for Recitation Rooms, Reading Rooms, Library, and Chapel, besides several dormitories, all finished in neat and durable style. The edifice is located most eligibly, and surrounded by land which pertains to it, and is abundantly sufficient for any future enlargement of the institution.

* Grindrod's Compend of Laws and Regulations of Methodism. London.

VISIT TO SHREWSBURY.

Concord is as central and accessible a location as New England can afford for the Seminary. It is 73 miles from Boston, by railroad, about the same distance from Worcester, Mass., from Haverhill, N. H., and Fryeburg, Me., and is more central than any other place within the limits of the five New England Conferences. Take, for instance, Concord, N. H., and Worcester, Mass., and all of Maine, New Hampshire, and Vermont, with the exception of a few towns, will be better accommodated at Concord than at Worcester. These States had a population of 1,078,315, in 1840, while the other three States, viz., Massachusetts, Rhode Island, and Connecticut, had a population of 1,156,507. From this, deduct that part of Connecticut belonging to the New York Conference, say one-half of the State, but it will much exceed that, and there remains 1,001,518; or a balance in favor of Concord of near 77,000; and while a few towns in the south-west part of New Hampshire are situated nearer Worcester than Concord, a great part of the north-western part of Essex county is nearer Concord than Worcester. The town of Beverly, near Salem, is about equidistant between the two places, and by calculating on travel by railroad, Lowell, and all the towns east of it, are from ten to twenty-five miles nearer Concord than Worcester. By a diagram of the railroad passing to and from Concord, it will be seen that the whole of Canada, the most of Vermont, and the upper part of New Hampshire, are or will in a very short time be, provided with railroad facilities for reaching Concord, and the whole of Maine may either take the route to Fryeburg, thence fifty miles to Meredith Bridge, by stage, and thence by railroad, 25 miles, to Concord, or by stage and railroad to Portsmouth, and thence, forty-four miles by railroad, to Concord. Bellows Falls, Vt., Concord, and Dover, in N. H., are all on the same parallel of latitude, viz., 43 12, and by reference to the map, it will be seen that very near the whole of the State of Maine lies to the north of this parallel. It will, therefore, be seen that Vermont, New Hampshire, and Maine, will be much better accommodated at Concord than at Worcester, or any other place where any effort has been made for the location of the Institute.

Not only has the institution thus attained a thorough organization, and a local habitation, but its financial interests are unexpectedly encouraging. It was designed not to attempt its endowment, for the present, but to let it depend upon annual collections in the churches, till the prior claims of our other educational institutions should be met. Nevertheless, about \$10,000 have been secured towards its permanent endowment, chiefly from beyond the limits of New England. Between \$5,000 and \$6,000 of this amount is now actually invested on good securities. In addition to these resources, but a comparatively small collection in each of our churches yearly will be requisite to meet all its current expenses. An average of four or five dollars from each would be abundantly sufficient. As most of the New England Conferences are fully supplied with preachers, the future annual additions must, of necessity, be much restricted. Should they average six candidates to each Conference, the aggregate would be thirty—equal to about the usual number of students in the theological schools of our country, with two or three exceptions. The above-mentioned annual collection would amply meet the expenses of the institution for this number of students, or even double the number, and thus render it possible for every candidate of our ministry hereafter to pass through the preparatory training of the Seminary, should it be desirable.

In fine, the undersigned present to the Methodist public of New England these summary facts, viz., That the Trustees have secured a harmonious and safe organization to the institution.

That they have obtained for it a substantial and efficient edifice, centrally located, and free from debt.

That its treasury possesses, invested, or in good notes, \$10,000.

That an annual collection, averaging only four or five dollars from our several churches, will enable it to afford its advantages gratuitously to all future candidates of the Methodist ministry in New England.

After all the struggles made for this important purpose, the subscribers cannot submit these statements without profound sense that a great and good work has been achieved by the friends of this measure. Notwithstanding many and grievous impediments, they have succeeded. They present to the church an abundant provision for the education of its ministry, on the simple and practicable condition that it be included in the list of annual collections, and receive but a tithe of the amount afforded to the other institutions on that list. Will the church allow it to fail, after all that has been done, through lack of this small assistance? Will any true friend of the church, who, from misgivings of the practicability of the design, or local considerations, has heretofore refused his co-operation in the measure, withhold longer his sympathy and aid? Will, especially, those Conferences which, after repeatedly approving the design, still decline any practical co-operation with it, withhold longer their active co-operation, and thus, by throwing its entire burden on their sister Conferences, endanger its prosperity, if not its existence? Now that the object is fully within our reach, can we not sacrifice for it all local or other objections?

Brethren, the Trustees have done their work. If this institution should yet suffer and fail, through the neglect of these Conferences, the Trustees can fearlessly appeal to the public, and ask if we are in the fault.

E. HARRIS, Pres.
C. ADAMS, Sec.

PROTESTANT EPISCOPAL CHURCH.

We have lately referred to the difficulties existing in this church. These troubles are awakening the attention of its more devout members to certain necessary reforms, in order to prevent further evils. A writer in the Episcopal Recorder thus proposes to expunge papal errors from the liturgy:—"Affording loopholes and means of entrance to multitudes of semi-papists, latitudinarians, and formalists, who but for such apparent encouragement could never have surmounted the barrier of the 39 Articles, they have also drawn from us, or kept back from joining us vast numbers of the Lord's people, and have grieved and wounded millions of tender consciences within our pale. I know that various explanations have been furnished by good men among us, showing with various degrees of plausibility that expressions which on their face teach Baptismal Regeneration and Sacramental Justification in the *opus operatum* sense can yet, by the help of reference to the whole scope of our standards, be made fairly susceptible of a Scriptural meaning. But this is after all an expensive way of getting round the difficulty, costing much outlay of intellect and labor, and requiring frequent repetition, while the letter stands as it does, and people read and judge for themselves. Why not make the Prayer-book say, in every point, what we Protestants contend that it means in every point, and save the need of further explanation?"

The Louisville (Ky.) Observer states that Rev. Joseph Cross, of New Orleans, has been appointed by the Board of Trustees, Prof. of English Literature, in the Collegiate Department of Transylvania University.

LITERARY ITEMS.

A correspondent of the N. Y. Commercial gives the following curious information respecting the periodical press of China:—A foreigner has just started a newspaper in the Chinese language. Whether it will succeed or not remains to be seen. It is a novelty to the people. The only paper published by the Chinese, that can at all be depended upon, is the Pekin Gazette. This is published at irregular periods, at the capital, and thence distributed throughout the Empire. It is a matter of great importance for the mandarins to secure an early reading of the Gazette, in order that they may be enabled to proceed in their official duties; for it generally seems that the only means by which the officers of government arrive at the knowledge of the will of their sovereign, is through the medium of that Gazette. Express riders are in readiness at Pekin to carry the Gazette in different directions over the Empire as soon as published. The same rider carries the Gazette from Pekin to any one city, as for instance Canton, performing the journey on horseback, by means of relays of horses at short distances. The distance from Pekin to Canton is performed in six days, riding incessantly night and day; and, as you may readily imagine, proves fatal to a great portion of the riders. As a general rule, no rider is able to make more than two trips, as he either dies or becomes permanently disabled. A high mandarin, who is under the necessity of securing an early perusal of the Gazette, pays not far from \$20 per month for his paper; whereas those who are content or who are able to defer the perusal to a later date, pay proportionally less, say \$2 per month. We missionaries are not enough interested to subscribe for the paper, and if we did so, the perusal of it would scarcely repay the trouble and expense. It is generally filled with court gossip and court ceremonies, alike insipid and uninteresting.

ADVANTAGE OF MISSIONS TO LEARNING.—The Committee on the subject of African Missions, in their report at the late meeting of the Am. Board, in Buffalo, remark:—

"It seems to be highly probable, that a great number of the dialects spoken in the southern and southwestern portions of the African continent have very close affinities; so close that one who learns a particular dialect, can be understood substantially by many tribes far removed, and using various other idioms and dialects. Not only a common language seemed to lie at the foundation of them, but their vocabularies are in important respects, alike. It is understood that the Rev. Mr. Wilson, missionary of the Board, has collected and compared many of these vocabularies, and that they present numerous and important points of coincidence, and that some of the dialects are developed in certain directions with surprising regularity and fullness. If the facts are so, they constitute one of the most extraordinary providential encouragements which has ever occurred in the history of missions. An almost insuperable obstacle to the spread of the gospel among unknown millions, is at the outset removed. Further inquiries on this subject will be regarded with the deepest interest by all enlightened friends of missions and of learning."

OPENING OF GIRARD COLLEGE.—At last a time has been fixed for the opening of the Girard College. The architect, in answer to a letter from the President of the Board of Directors, says the entire work will be completed by the 1st of December next, and the building committee have authorized the Board of control to take possession of one of the rooms, on the 12th inst., for the purpose of furnishing the college, preparatory to the final surrender of the premises in December.

On Sabbath evening week, a union meeting of the Baptist churches, was held in Rev. Mr. Neal's church of this city, to hear statements from the Rev. Mr. Devan, who has recently returned from Canton, on account of ill health—at which he gave some most interesting facts in reference to the religious, civil, and social character and condition of the Chinese nation.

From statements made on the subject, it appears that the "American Baptist Union" are prosecuting their works very successfully in other parts of the world, as well as China. They now sustain about two hundred and fifty missionary laborers, in connection with sixteen different missions,—in Asia, Europe, Africa, and among our Western Indians.

Under their auspices, a spacious house of worship was erected in Hamburg, last summer; and in connection with their German and French missions, some sixty churches have been recently organized, which are exciting in the region of their location great interest and inquiry.

This Mission Board has now six additional missionaries on their way to different stations in Asia; and it is expected that eight or ten more will embark from Boston in the course of the month.

The Swiss Mission, in Canada, under the patronage of the same Board, with 36 missionary laborers, continues to extend its influence, and gain favor with the Roman Catholic population of the Province.

ROYAL BANK OF PIETY.—The following is the substance of a document which has been, for some years, posted in the Catholic Churches of Madrid:—"The sacred and royal bank of piety has, since its foundation in 1721, to November, 1826, delivered from purgatory 1,039,395 souls, and 11,402 souls from November, 1825, to November, 1827." The entire sum expended for this object amounts to more than forty-three millions of francs. The number of masses said to accomplish this work of piety has been 558,821. Consequently each soul has cost between eight and nine-tenths of a mass, and thirty-eight francs.

Correspondence.

LETTER FROM WESTERN NEW YORK.

BY A NEW ENGLANDER.

Not quite two years since I attempted a rapid transit through this State, with a view to the great valley, and the choice of a location for a permanent settlement. The first Sunday morning found me at Lockport, and at the toll of the bell, in a corner of the M. E. Church, where I expected to remain quite inane, and at ease. Soon, however, the venerable features of the pastor, an old friend, appeared above the pulpit cloth, and our eyes met—no matter how, but I was presently by his side, and pending the first hymn, two questions were started. The one, affecting my destination, was answered by a quotation (Heb. 11: 8:) the other cost me much reflection and (has perhaps) seriously affected my destiny. It was this, "would you, if the way seemed providentially opened, step into a vacancy, which has occurred in this Conference?" In due time I learned that the preacher at Painted Post, in Steuben Co., had been accidentally dashed from his horse, with such violence as to cause his death in a few hours; and that an earnest request had just reached my friend, for a substitute. No appeal could have been more sudden, and at that moment, scarcely any could have been less welcome. The result of a week's painful thought was, "I will go," and I went. That singular place is said to have received its singular name from a stained oaken monument, in memory of some great sinner; and it appears to be a part of the religion of the people to renew it as often as time or chance brings it low. A population of nearly 1000 is credited to the village, which is the growth of a very few years, and is happily located near the confluence of the five streams that unite in the Chemung the Conchocton, Canisteo, and Tioga.

Our society here was small, and our Hall for worship, a third story affair, in a mercantile block. One marked characteristic of the people was their pecuniary liberality. Of three individuals, who paid as quaterage \$50 each, only one was accounted rich, and he was not a member. I had noticed with some regret that the attendance of this gentleman was, during the latter part of the year, quite irregular, but when, just before Conference, he urged me to return, with a pledge to double his subscription, I felt bound to dismiss the idea of a personal pecuniary, and may not, but that will make no difference."

This was to me a memorable year. The state of society, and even of morals, in that part of the country, may be inferred from the fact that the newness of the place, and a factitious excitement about the chances for speculation, had brought together as motley a mess as that which laid the corner stone of imperial Rome. It is also to be remembered that the staple of the country is lumber, which is forwarded to the East and South in prodigious quantities, by river and canal. Unhappily the people engaged in this business have peculiar temptations to profane the day of the Lord and to think more of Shakespeare's "ride in the affairs of men," than of any "proofs from Sacred Word." In refuting, the point is to take advantage of a "fresh," as they term it, and even on a Sabbath morning, when the master beholds his precious craft chafing at its confinement, he seldom resists the impulse to cut aloft. But once set aside a law of God with an excuse, and it soon becomes easy to do so without one. Soon the axe and saw can no more rest than the car, and the Christian Sabbath, with all its humanizing, conservative, and sanctifying influences, is forgotten. One of our preachers relates that on a fine Sunday morning, once, he was surprised to find an appointment utterly desolate. After waiting a little, he learned that there was a "fresh" in the river, and his whole congregation were afloat and bound for Port Deposit.

I might say much of the physical and moral aspects of this part of the State. It retains many primitive features. Though elevated somewhat too near the strong holds of the Frost King, the valleys are sunny and amply repay the farmer's toil. The hills, which boldly compass them on either side, are still crowned with their native pines, and frequented by herds of deer. The village itself has been the scene of many a tumultuous chase, and I have seen the tired and wounded game fall in its death struggle almost at my own door. The great N. Y. and Erie Railroad cuts the village. This is destined soon to become a renowned thoroughfare of Western travel; and will present to the admiring eyes of Gothamites and Down Easters far more wild and picturesque scenery than its more northern road can boast. This was a year of comparative isolation, cheered, however, by occasional trophies of redeeming grace.

In my next, expect an introduction to our Conference and to brighter scenes.

Yours,
Geneva, N. Y., Oct. 6.

LETTER FROM ILLINOIS CONFERENCE.

Trip to Ill. Conf.—Rev. G. W. Robbins—The Trustees—The two-day's meeting—Bishop Waugh and the Conference—Cartwright and Akers—General preachers—Dr. Nast—Delegates to Gen. Conf.—Erie Conf. resolutions.

Br. Stevens.—Permit me to give you and your readers a brief sketch of a trip to the seat of the Illinois Conference, and of the doings of the Conference, Sept. 17, the writer, in company with Rev. George W. Robbins, P. E., of Lebanon District, set out from Lebanon, for Jacksonville, the seat of the Conference, distant about 100 miles north. Rev. Mr. Robbins is an old pioneer of Methodism in "the far West." He originated in Georgia, commenced his ministry in Kentucky, and came thence to Illinois. He was early and strongly impressed with the wrongs and evils of slavery—preached against it, declaring to his friends, although they might get to heaven still holding their slaves, he must abandon the whole business—was unwilling to risk his soul in what he deemed a dangerous position. Accordingly he came to this State, and has been many years traveling over these wide-spread prairies, encountering wants, difficulties, and labors, which few in the Eastern Conferences know anything about. He is yet hale, and vigorous, and seems likely to be much longer useful in the church of God. The great characteristic feature of this State, is the prairie. It is scarcely possible for one having never seen a prairie, to form a correct idea of the larger ones in this State. A person in New England would imagine a large, smooth meadow, whereas an extensive prairie, for effect on the beholder, is the same as a sea-view distant from land. Hence the people on the prairie sometimes speak of being "out of sight of land," meaning the timber, as the forests are here called, is not visible. Our route lay through some portions of different prairies. They are generally named either from a primitive settler, or from characters of their own. These names are often means of guidance to the traveler.

The prairie lands are rapidly made into farms, by the immigrants constantly settling upon them. This State is unquestionably designed to sustain a greater population than any State in the Union. "The West" must be the inexhaustible granary of the East and South.

On Saturday and Sabbath, my venerable companion had appointed to hold a two-day's meeting. The little framed church, used also for a common school, was situated in an undulating prairie, and, although two or three houses only were in view, and the promise for a meeting poor, a good congregation assembled as it by magic, and the Lord sent a refreshing, especially in the love-feast. The people, wherever we called in our journey, were truly kind and hospitable.

At Jacksonville we met Bishop Waugh. He said, although he feared, when he left home, he should not be able to meet the Conference, he might fail altogether, he had grown stronger, and hoped to reach home in better condition than when he set out. About 125 preachers were present at the Conference, and seemed generally healthy and happy. Although the business of the Conference went on tardily, there seemed to be a disposition to do it well. There was a great propensity, on the part of some, to make speeches. The known, the unmistakable character of the Conference, is the Rev. P. Cartwright, D. D. He is an old pioneer of Methodism, having long traversed these western regions, carrying the gospel to thousands who were sitting in "the region and shadow of death." He denominated himself "the old ranger." He seems to exert much influence in the Conference, and, notwithstanding he sometimes fails, the preacher who gets the start of him must be discriminating, and prompt. Dr. Akers, although less prominent in the Conference, saying but little, is not less influential. He is, without doubt, the greatest man in the Conference. The Conference is more embarrassed with secular interests than any I ever attended. The Bishop seemed to see the evil—some of the preachers see and deplore it, but it must be long before it will be removed. There has been little prosperity in religion in this Conference. Educational interests are rising considerably. The financial matters of the church are somewhat attended to.

A very interesting feature of the Conference is the German preachers. There are 24 of them missionaries. In their religion, distinguished for their natural characteristics of sincerity, fervency, and industry, no men could be better adapted to the work which they are doing. They are preaching the pure gospel of Christ to hundreds and thousands of their fellow countrymen, vainly trusting in Puseyite Lutheranism, or the more pernicious Rational Theology of Germany. Their success has been considerable. They seem in almost every respect to surpass the English brethren. L. S. Jacoby is the ruling man among them. Dr. Nast, of the Apologist, was a visitor at the Conference. His piety, his noble soul, his moving addresses, contributed not a little to the pleasure and profit of both the German and English brethren. His heart is in the missionary work. He does not accept his appointment to a professorship in McKendree College. A German tract society was formed—about \$200 contributed for publishing tracts, &c. Illinois Conference has done much in raising funds to send a missionary to China, preachers and others promising to pay, yearly, \$500 each, for ten years. Delegates to the next General Conference, P. Akers, D. D., P. Cartwright, D. D., George W. Robbins, J. S. Barger, and L. S. Jacoby. Reserves, W. D. R. Trotter, and J. Van Cleave. The Conference instructed the delegates to use their influence to nullify "the Plan of Separation."

The Erie Conference resolutions were non-concurred with; eighty-two voting for non-concurrence—two for concurrence. The Conference on the whole was a season of pleasure, and I think of much profit. It adjourned Thursday morning, Sept. 20. Bishop Waugh hastened away to attend the Indiana Conference, and the preachers to their several fields of labor.

Truly yours,
S. MATTHEWS.
McKendree College, Ill. Oct. 6, 1847.

ACADEMY AT EAST GREENWICH.

A brother writes, privately:—The religious interest, which was beginning to manifest itself when you were here, has considerably increased, and we now hope that we are on the eve of a revival in the Academy. Indeed, it may with propriety be said, to be now enjoying a revival, for four of our students have been converted, three of them during the present week, and there are several who evidently feel most deeply convicted of sin, and acknowledge it to these who speak to them. We are praying earnestly, and with much faith, that the spirit of God may continue to work upon the hearts of our students, to their own conviction and conversion. O, that the members of our churches would remember in their prayers, our literary institutions, that the presence and special influences of the Holy Spirit might be felt continually in these institutions, in which are collected so many of the children of the church. I have thought quite seriously of appealing to our preachers and people on the subject, through the Herald. I wish that some of those, who have been longer engaged in our Seminaries, and who can write words and thoughts which shall arouse the church in this important matter, would take up pen, and make an appeal which should be effective.

ROMANISM IN CEYLON.—An English Baptist missionary writes as follows:—"Popery is increasing in Ceylon. The greatest efforts are being made to proselyte English boughers and natives. A company of nuns are daily expected to commence a convent in Colombo. One of the bishops is now at Rome, making preparations for still more extensive operations. We have here English, French, Italian, and Goa priests, some of the school of Dr. Wiseman, and others more allied to the dark ages."

CHINA MISSION.—Rev. George Loomis sailed from New York, on the 4th inst., as Seamen's Chaplain at Canton, under the direction of the "American Seamen's Friend Society."

On the previous evening a public meeting of great interest was held, at which a discourse was delivered by Dr. Peck, and instructions given to the Missionary by Rev. Mr. Spalding, Secretary of the Society. The occasion (says the N. Y. Evangelist) was the most interesting by the presence of 26 Chinese sailors, who have for several weeks been inmates of the "Sailor's Home." A converted Chinaman, Lin King Chew, gave such of them as were about to sail an appropriate parting address.

Some of the owners of the barque Candace, who have given the chaplain his passage, united with the company on board in commending them to the benediction of Heaven.

PRIESTS MADE BY HUNDREDS IN A DAY.—The Archbishop's Magazine states that two hundred and sixty-three young men in Paris, were recently ordained priests and deacons, in a single day.

ORANGE.—A correspondent of the New York Evangelist, at Fort Leavenworth, Mo., states that about 50 Christian families were there in July, on their way to Oregon. Among them were seven evangelistic preachers. They were carrying with them a good Sunday School Library. It was their purpose carefully to observe the Sunday on their journey, and they had arranged for a Sunday School.

We call particular attention to the addresses of Governor Harris and Rev. C. Adams, respecting the Biblical Institute. If this institution should now be defeated, the responsibility must be on the heads of others than the Trustees. The latter have done their duty thoroughly, and they present the institution to the church, in a condition which must render its failure an irredeemable reproach. As stated in the report, an annual collection of only four or five dollars in each of our appointments, will enable it to accommodate with gratuitous instruction all the future candidates of our New England ministry who may need it. It is now for the church to honor or disgrace itself, by its treatment of this momentous interest. Let its opponents distinctly understand this.

Our good brother of the Christian Advocate and Journal gives a sidelong thrust at the Biblical Institute, in his late number. We regret the hostility of the Doctor against a purpose so noble, and request him to read the address of the Trustees, in this week's Herald, for an exposition of its true character and position. Nothing will gratify more the friends of the institution, than to have it canvassed in the next General Conference. They are delighted with the hope. The reference to a sermon by one of the Professors is erroneous, as might be supposed. The remark was in substance, that it might be the case that a hearer, or a person misinstructed respecting the Atanement, could be saved, as stated in the article in the Advocate.

PROF. MCCLINTOCK.—We give in another column Prof. McClinton's letter to the editor of the Richmond Ch. Advocate, explaining the part he took in the late affair at Carlisle. Northern men will find nothing to condemn in the Professor's course in that matter, unless it be that he did not go far enough. Our brother editor at Richmond thinks otherwise, however; it is his opinion that Prof. M. should have passed on his way preaching the gospel, not turning to the right or left for any such matters, but leaving the dead to bury the dead. There is really something to make a good man's indignation rise, in such nonsense as this—such cringing before an infamous public iniquity. The course recommended is precisely that taken by the Levite, who passed on the other side the victim of the thieves, on the way to Jericho, leaving the good Samaritan to look after such degrading cases—"the dead to bury the dead."

PRESIDENT EMORY has left Carlisle, we learn, for the West Indies. His health is much enfeebled by hemorrhage of the lungs, and his life uncertain. The whole church will regret to learn these facts. President Emory stands deservedly high in public estimation for his piety and talents. His promise to the church has been worthy of the fame of his illustrious father. We commend him to the prayers of our people, that God may be pleased to spare and restore him.

DR. NAST, it will be seen in our correspondence, does not accept his appointment to McKendree College.

Governor Young, of New York, has appointed the 25th day of November, as a day of Thanksgiving and Praise.

We cannot accept Brother E. Adams' kind request respecting the Lyceum Lecture.

REV. S. S. MATTHEWS.—We have an obituary of this esteemed brother, from brother E. Adams, but it arrived too late for this week.

MICHIGAN CONFERENCE DELEGATES.—E. H. Fletcher, J. Bakman, William Sprague, James Shaw, L. Chatfield. Reserves.—F. B. Bangs, R. R. Richards.

DELEGATES from the Iowa Conference to the next General Conference of the M. E. Church North:—H. W. Reed, and J. W. Bowman.

DELEGATES from ILLINOIS CONFERENCE to the next General Conference, Peter Akers, P. Cartwright, J. S. Barger, L. S. Jacoby. Reserves—W. D. R. Trotter, J. Van Cleave.

We have several articles on hand awaiting examination.

At the late Commencement of the Centenary College of Louisiana, the Corporation of the College conferred on Prof. Augustus W. Smith, of the Wesleyan University, the honorary degree of LL. D. Prof. Smith is one of the most accomplished scholars in his department (Mathematics) to be found in our American colleges. He is, at the same time, one of those unostentatious men, who usually must be served, but least obtain, public distinctions. He well deserves the above honorable notice. If all such compliments were equally well merited, they would be better respected.

A BROTHER OF HENRY CLAY.—Dr. Maclay, in a recent letter from Chicago, to the Recorder, says, "I had the pleasure of meeting at the Association with the Rev. Porter Clay—a brother of Henry Clay. He resides at Jacksonville, in this State, and was formerly pastor of the Baptist church in Frankfort, Ky., and Treasurer of that State. He cannot lay claim to the popular eloquence which characterizes his distinguished brother, but he has a bold, generous spirit, united to the most sincere piety."

JACOB'S WELL is seventy-five feet deep, and nine feet in diameter, hewn out of the solid rock. "The well is deep," was the description given of it by the woman of Samaria to our Lord.

ROMISH PRIESTHOOD.—A correspondent of the Augsburg Gazette, at Rome, mentions an official census, published, from which it appears that there are now in the 54 parishes of Rome, 37,551 families, 1514 priests, 2471 monks, 1754 nuns, 521 seminarians; together, 175,883 souls. The Jews are estimated at 8000 souls.

THERE are said to be more than 20,000 Norwegians now residing in Northern Illinois and Wisconsin; and 2000 more are expected soon to join them. Not more than one in four of these have the bible. They are to be supplied, however, by the American Bible Society, and stereotype plates have already been ordered.

THE GERMAN CATHOLICS.—The government of Wurtemberg has just revoked the decree of last year, enacting that German Catholics should not be allowed to take part in the election of municipal officers, or fulfil such functions.

BAPTIST CHURCH small decrease in belonging to this affairs is regarded. He says:—"We of religion in Congress, low, the surrounding ied. Whether church members, the ministry, or present inquirers. denied. It is a m deep concern amc

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The second work We should certainly to find ourselves in not for an inexor that we don't desec one of a new acta gilt edges, in the best of paper. W hisher to excel it.

We have not bu of this work, for the sidered fully publi demand for it was compelled to take the artist, and put t Some two thousand sent forth. Many dead, the most ca abundance of th out the indulgence for as rhetorical "remarkable acce scenes," &c. In the ference, it is said the with God and with eases," &c. A num besides more abun been rectified in the is finished, and the Respecting the ly not allowed to say n ble pretensions; the author waives all cl spect than that of h subject. The fact of Co, yet we rejoice hisher has done his is an honor to the press. We hope its will to maintain a ers.—Binney, Othma

METHODIST QUER October No. 4. James B. Finley of The following is the without remarks, ex examine them.— I. The Pictorial H. II. The British Po III. Nott's Lectur (dock). IV. Phrenology an V. Works of MCH VI. Matters and th VII. Critical in t Every article in t from a D. D. Its re with high expectati 1 Cornhill.

A MORNING CAROL.

BY M. F. TOPPER.

Open the casement, and up with the sun;
His gallant journey has now begun,
Over the hills his chariot is rolled,
Battered with glory and torn with gold;
Over the hills he comes sublime,
Bridgeway of earth, and brother of time!

Day has broken, joyous and fair,
Fragrant and fresh is the morning air;
Bounteous and bright are those orient hues,
Babbling and sweet those morning dews;
O, there is health, and wealth, and bliss,
In dawning nature's motherly kiss!

Lo! the wondering world awakes,
With its rosy tipped mountains and gleaming lakes,
With its fields and cities, its deserts and trees,
Its calm old cliffs and its sounding seas,
In their glad gratitude blessing him,
Who dwelleth between the cherubim.

Break away boldly from sleep's leaden chain,
Seek not to force that fatter again;
Rise with vigor and resolute nerve,
Up, to bless our God and Master to serve,
Thankful and happy, and happy to praise,
The offering of prayer, and the incense of praise.

BIOGRAPHICAL.

For the Herald and Journal.

TRIBUTE OF RESPECT.

At a late meeting of the Sophomore Class of the Wesleyan University, the following resolutions were passed relative to the death of one of its members, Thomas Lincoln Gould, who died in this city, Sept. 23:

We, the members of the Sophomore Class, feeling deeply afflicted at the late decease of our fellow student and classmate, Thomas L. Gould, and desirous of expressing some token of esteem for his former excellent qualities, and of heartfelt sorrow at his sudden departure, unanimously adopt the following resolutions:

Resolved, That we hereby acknowledge the hand of affliction have dealt severely with us in thus reaching within the limits of our closely allied band, and removing from our midst by death one who possessed so many noble characteristics whose elevated mind, excellent scholarship, generous spirit, and uniform character, constituted for him a passport to the hearts of all with whom he associated.

Resolved, That we tender our liveliest sympathies to the friends of the deceased, in their bereavement, and especially to those to whom he was endeared by still stronger ties of kindred association.

Resolved, That in consideration of this affecting dispensation, we, as a class, wear the usual badge of mourning thirty days.

Resolved, That a copy of the above resolutions be presented to the parents of the deceased, and also, that they be transmitted for publication to the city papers, the Christian Advocate and Journal, and Zion's Herald.

In behalf of the class,
NATHAN J. BURTON, Pres.
WM. B. SILBER, Sec.
Middletown, Conn., Oct. 7.

Miss AMANDA, daughter of Timothy and Meddiah Murch, died in Hampden, Me., in July last, in hope of a "better resurrection." Her sun went down long before it seemed to have gained the zenith. Sweet be her rest.

M. R. HOPKINS.
Hampden, Me., Oct. 5, 1847.

HANNAH E., wife of Rev. C. H. A. Johnson, died in Brownville, Me., Sept. 26, aged about 25 years. Sister Johnson was a worthy member of the M. E. Church, for which, and the kingdom of Christ, she gladly sacrificed the world. She let the world in affliction, and entered the vineyard of the Lord; smiled at toil, and with her smile cheered and brightened all around. She was esteemed and beloved by all who knew her, and those who knew her best loved her most. She seemed formed to bless the world, in the sphere in which the Lord had placed her. Her labors were short, but they were not measured by the flight of years. She lived as a Christian lives and died as a Christian died. A husband and two dear babes are left to mourn her early departure. We feel to say, *Why must she die so soon?* but we will rather say, *Why did she live so long?*

R. B. CURTIS.
Corinth, Oct. 4.

Mrs. SUSAN, wife of Robert Myrick, died in Bangor, Me., in July last, quite suddenly, but no untimely grace had prepared her for the society and joys of the church triumphant, to which she was removed from the M. E. Church in this place. Let none complain when the great design of probation is accomplished.

M. R. HOPKINS.
Hampden, Oct. 5, 1847.

SAMUEL NOBLE died June 23, of the dropsy in the chest, aged 62. Br. Noble led a life of prayer forty-two years. Under the labors of Methodist itinerancy, while living in Springfield, he experienced a higher state of grace, and saw the way of God more perfectly. This led him to change his relation. Leaving the Baptist he united with the M. E. Church, of which he was one of the original members. Br. Noble was a good man and a just. He has left a companion and four children to mourn their loss. But he left them with hope, having so arranged his temporal and spiritual affairs, that he had nothing to do but go to the bidding of his Lord.

Agawam, Sept. 25. G. W. GREEN.

Miss HANNAH, daughter of Joseph and Sarah Myrick, died in Hampden, Me., Sept. 2, after a distressing sickness of several weeks. During her sickness, until the last day or two, reason was suspended, but in answer to prayer her aged parents had the privilege of seeing reason resume its seat, her sky clear, her hope full, and her soul strongly attracted to heavenward. She passed from the M. E. Church in this place, as another evidence that God employs her in saving souls.

Hampden, Me., Oct. 4. M. R. HOPKINS.

Widow SARAH A. SENTER, daughter of Wilbur and Sally Spalding, died in Hudson, N. H., Sept. 10, aged 28 years. Sister Senter has been a great sufferer, for more than two years, during which time she experienced the additional affliction of parting with her husband. She experienced religion about six years since, under the pastoral labors of Rev. M. A. Howe, but her religious enjoyment was small, until about four weeks before her death, when Jesus manifested himself conspicuously to her soul. From that time her language was, "All is well," and after taking her leave of the family, her happy spirit took its flight to the paradise of God.

JOHNATHAN HALL.
Hudson, N. H., Oct. 10, 1847.

Mrs. CYRENE, wife of Lendall Myrick, left her companion, children, her friends, and the M. E. Church, of which she was enthusiastically a good member, Sept. 19, to witness the sublimity and share the glory of the heavenly city, for which, during several years, she had diligently toiled, and in hope of which she so rejoiced that she often felt there was nothing on earth deserving her stay.

M. R. HOPKINS.
Hampden, Me., Oct. 4.

SARAH NORTON died in East Corinth, Me., Sept. 21, aged about 26 years. Sister Norton early sought the Lord, according to a promise she made her godly mother, on her death-bed, connected herself with the M. E. Church, and left it to join the "general assembly" above. She lived highly esteemed, and died much lamented, leaving a husband and a circle of relatives and friends, of which she was the centre and soul, to mourn her early departure.

Corinth, Oct. 4.

Miss CATHARINE, daughter of Benjamin and Esther Smith, left the scene of human life, Sept. 27, in full hope of a glorious immortality, aged 24 years. She had shared the privileges of the M. E. Church in this place. The Lord filled these vacancies with sinners converted.

Hampden, Me., Oct. 4. M. R. HOPKINS.

JOHN YOUNG, after having been assisted by the M. E. Church in this place, for a few years, in the work of salvation, left the active duties and joys of the communion, to enter upon his everlasting reward, Sept. 13, aged 22 years.

Hampden, Oct. 4. M. R. HOPKINS.

YOUTH'S DEPARTMENT.

A GENTLE HINT.

I was amused the last morning watch that I kept. We were stowing the hammocks in the deck nettings, when one of the boys came with his hammock on his shoulder, and as he passed, the first lieutenant perceived that he had a quid of tobacco in his cheek.

"What have you got there, my good lad—a gum-bile?—your cheek is much swelled."

"No, sir," replied the boy, "there's nothing at all the matter."

"O, there must be; is it a bad tooth, then?—Open your mouth, and let me see."

Very reluctantly the boy opened his mouth, and discovered a large roll of tobacco.

"I see, I see," said the first lieutenant, "your mouth wants overhauling, and your teeth cleaning. I wish we had a dentist on board, but as we have not, I will operate as well as I can—Send the armorer up here with his tongs."

When the armorer made his appearance, the boy was made to open his mouth, while the chew of tobacco was extracted with this rough instrument.

"There, now," said the first lieutenant, "I'm sure that you must feel better already; you never could have any appetite. Now, captain of the after-guard, bring a piece of old canvas and some sand here, and clean his teeth nicely."

The captain of the after-guard came forward, and putting the boy's head between his knees, scrubbed his teeth well with the sand and canvas for two or three minutes.

"There, that will do," said the first lieutenant. "Now, my little fellow, your mouth is nice and clean, and you'll enjoy your breakfast. It was impossible for you to have eaten anything, with your mouth in such a nasty state. When it's dirty again, come to me, and I'll be your dentist."

M. R. HOPKINS.

Hampden, Me., Oct. 5, 1847.

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spirited regard to the public good, can atone for the injury thus done to sound morals and youthful purity. Another expedient is, to charge a high price for the admission of gentlemen and ladies who retain enough of self-respect to go decently dressed; while such as are willing to display their lack of brains and abundance of brass, by fantastic apparel, and by the exposure of much of that natural texture which Coleridge calls their "birth-day suit," are admitted on the cheapest terms. It is strange, that the public sentiment of New England, far as it now is from being "outrageously virtuous," has not rebuked and prohibited a custom, which, if it become general among us, must rapidly degrade us to Parisian looseness, and Italian debauchery.—Christian Observer.

From the Dublin Wander.

THE CHILD'S INQUIRY.

"Earth is so beautiful, dear mother, I should not like to die, Although I tell me there are worlds More bright, beyond the sky;

But mother, in that distant land For this I should pine, For little children have not there A father kind as mine."

"Jesus, my child, the helpless loves; In Scripture we are told He gathers all his wandering lambs Within one cherished fold;

Come, read that book of holy Word; What says the prophet of the Lord? Eye hath not seen, ear hath not known The wonders of God's mighty throne."

"And yet sweet are my flowers, How sweet the limer's song! And dearest still my own dear lamb— How should I leave it long?"

"The flowers of earth, my child, will fade— The petted lamb must die; And singing birds, when winter comes, Far from their home will fly;

But faithful lambs around the gate Of Eden never stray."

"And birds of paradise are there, With plumage always gay. Read in the book of holy Word, What says the prophet of the Lord? Eye hath not seen, ear hath not known, The glories of Jehovah's throne."

"But, mother, I'm so happy here, With everything to love— Why should I leave this pretty world, For one so far above?"

"Alas, poor child, when sickness comes And takes away the bloom, And suffering has made thee weak— Those far beyond the tomb— Then when their eyes are dimmed with tears, Thy heart torn with despair, Thou'lt ponder on the sacred page, And find thy comfort there;

For in that book of holy Word, Well speaks the prophet of the Lord— Eye hath not seen, ear hath not known The splendor of God's shining throne."

A CURIOUS WILL.

The Courier des Etats Unis gives an account of a singular will, left by a wealthy notary in Paris, about twenty years since, and which is yet in force of fulfillment. His greatest pleasure in life had been to gather his numerous friends around his table and treat them splendidly, being generous, and a good liver, and he conceived the notion of perpetuating these social gatherings after his death. Accordingly, by his will he instituted an annual banquet for twenty of his chosen friends, appropriating to the purpose the sum of 2000 francs. The details of the feast are strictly enjoined, directing the expenses always to be 100 francs a head. The memory of the deceased was to be toasted, and to make the subject of conversation as friendship or politeness might dictate. The feast was to be inviolably the same, twenty-one plates to be always set, (one for himself as perpetual head of the table,) and the two thousand francs to be expended.

The first year the twenty friends were all there, but year after year they were removed by death, until in twenty years they were reduced to eight. These partook as customary of the feast, and toasted the memories of their departed companions. Last year, however, there were but two who solely shared the luxurious but melancholy banquet. The two knew each other but little, and met yearly at this table. Their positions were very different—one was very rich, while the other had reduced to the destitution of a beggar.

The rich and the poor man sat coldly opposite to each other, until, warmed by the wines, they had forgotten their different circumstances.

On the first of June, this year, the feast again returned, but the rich man was dead, and the poor and only survivor seated himself at the table laden with its twenty-one covers and its delicious viands. There he sat, the victim of poverty, subject to all privations, pervaded by a feeling of desolation, to a magnificent banquet of 2000 francs.

Pressed by his wants, he made bold to request that the sum which was applied to this yearly feast for himself, might be appropriated to his daily sustenance. The lawyer, showed him the positive clause of the will, which he was compelled to see executed to the letter. The poor man retired in sadness, thinking how many days he would be obliged to go without a dinner, while once a year he was compelled to be surfeited with a feast prepared for 21 persons, and valued at 2000 francs! A singular piece of folly, truly.

FANCY BALLS.

This mode of indulging the propensity for promiscuous dancing, is among the most hurtful and demoralizing. Individuals disguise themselves in the costume of different nations, or of various characters of fabulous personages, often giving the preference to such savage or fantastic garbs as require an indecorous exposure of the person. Our whole knowledge of these ridiculous and immoral spectacles is derived from the descriptions of "letter writers" in the public prints. But from these descriptions, though written by admirers and lauders of such doings, it is plain that fancy balls, as all masquerades have notoriously done, must administer to corruption and vice. Various arts are used to help out these gross exhibitions. Besides the usual set of acting managers, there is another, composed of distinguished and dignified gentlemen, whose names, presence, and countenance, are to give character and respectability to the scandalous scene. These elderly gentlemen of wealth and standing, ought to be aware, that no founding of libraries, or endowing of colleges, or other tokens of

THE DIGNITY OF VIRTUE.

The most excellent and honorable character which can adorn a man and a Christian, is acquired by resisting the torrent of vice, and adhering to the cause of God and virtue, against a corrupted multitude. It will be found to hold, in general, that all those who, in any of the great lines of life, have distinguished themselves for thinking profoundly, and acting nobly, have despised popular prejudices, and departed, in several things, from the common ways of the world. On no occasion is this more requisite for true honor, than where religion and morality are concerned. In times of prevailing licentiousness, to maintain unblemished virtue and uncorrupted integrity, in a public or a private cause; to stand firm by that which is fair and just, amidst discouragements and opposition, despising groundless censure and reproach, disdaining all compliance with public manners, when they are vicious and unlawful, and never ashamed of the punctual discharge of every duty towards God and man—that is what shows true greatness of spirit, and will force approbation even from the degenerate multitude themselves. "This is the man," (their conscience will oblige them to acknowledge,) "whom we are unable to bend to mean concessions. We see it is vain either to flatter or to threaten him; he rests on a principle within, which we cannot shake. To this man we may, on any occasion, safely commit our cause. He is incapable of betraying his trust, or deserting his friend, or denying his faith."

THE CROWNED SKELETON.

Aix-la-Chapelle, in Germany, derives its name from the tomb of Charlemagne. He gave instructions that when he died he should be buried in a royal position; not prostrate as slumbering dust, but seated in the attitude of a ruling monarch. He had the mausoleum erected over the sepulchre of his Saviour at Jerusalem. In a tomb placed in the center of the city of Aix-la-Chapelle, he was placed upon a throne. The Gospels, which I supposed he had often read whilst he was living, he would appear determined to study thoroughly after he was dead. He directed they should be laid upon his knees before him; by his side was his sword; upon his head was an imperial crown, and a royal mantle covered his lifeless shoulders.

Thus was his body placed, and thus did his body remain, for about one hundred and eighty years.

One of his successors resolved he would see how Charlemagne looked, and what had become of the riches that adorned his tomb. Nearly a thousand years after Christ, the tomb was opened by the Emperor Otto. The skeleton of the monarch was found there, dissolved and dismembered, the various ornaments I speak of were all gone; but the frame had sunk into fragments, the bones had fallen disjointed and asunder; and there remained nothing but the ghastly skull wearing its crown still!—and nothing to signify royalty, but this vain pageant of death in its most hideous form!

The various relics were taken up, and are now preserved at Vienna; and they have often since been employed in the coronation of the Emperors of Germany, in order to signify their greatness, and their being successors to Charlemagne.—Dr. Massie's Summer Ramble.

How striking a comment does the forty-ninth Psalm afford to this strange history! What became of the monarch's body? It was again entombed, though spoiled, till Frederic Barbarossa,

in 1165, interrupted the silence of the gloomy palace. He removed the royal remains into a splendid receptacle he had prepared, and placed the marble tomb in the church, where it is now exhibited to strangers. But the body itself is nowhere to be found! Its last resting place is empty—thelimbs are dispersed in the form of relics. The skull and one arm-bone are preserved as sacred relics in the Cathedral. But though scattered be his limbs, Charlemagne shall yet hear the voice of the King of kings, and stand uncrowned in His presence who wears the crown of the Universe.—Churchman's Monthly Penny Magazine.

NEW THEATRE IN NEW YORK.

The "Broadway Theatre," just opened in our city, is praised by our theatre-going contemporaries as unrivalled in the elegance and richness of its furniture, the good taste of its decorations, and in the general excellence of its provisions for the ease and comfort of its visitors. We presume these praises are deserved. On the other hand we do not learn from any quarter, that the quality of its performers and performances is better than the public had already been accustomed to, but rather the reverse. It strikes us as not worthy that, while very great improvements have been made in almost every other department of human effort, and while in all that is material and external improvement has been made in this, it is very generally conceded by play-goers that the drama of our day is far beneath the standard of the age of Siddons, of Garrick, of Racine, or of Shakspeare, and it surely is a far less potential element of social instruction and enjoyment than it has been. Why so?

To our minds it is clear that the drama has fallen behind the times. Once, the noblest ideas, the most daring hopes, of those whose thoughts of to-day are the inspiration of the millions to-morrow, found utterance on the stage. Grave men went and listened, expecting to be nerved for some deed of heroic daring, and were not disappointed. The theatre was in its way a school, to which statesmen, orators, poets, teachers, resorted, and came away satisfied. It is quite otherwise now. In an age earnestly striving to vanquish the ruinous seductions of intoxicating beverages, the theatre rarely speaks of temperance save to libel and caricature its votaries, and keeps two or three grog-shops within its walls (saving nothing of those which spring up all around it, like mushrooms after a shower,) dealing out the seductive deadly poison to thousands of giddy, heedless youth, whom it thus starts on the road to ruin.—When the woful ravages of licentiousness are at length beginning to attract general attention, and men's minds are opening to seek earnestly the means of resisting and bearing back the desolating flood, the theatre proffers to lewdness the convenience of an exchange—a fair—a market, where the most degraded and shameless of lost women resort in quest of "the young men void of understanding," on whom to visit some portion of the retribution of their own irreparable debasement. The theatre is the ready and constant resort of simple youth from the country in quest of lewd women, and there are doubtless first formed thousands of intimacies annually, whereof the fruits are depravation, shame, disease, and early death. We hear with sorrow, rather than surprise, that abridged facilities for this horrible traffic, are provided and afforded in the new Broadway theatre. A portion of the third tier, we understand, is set apart for abandoned females; and though, for quiet and decency's sake, the interminglings and indecencies which often occur at theatres are here forbidden, it is not less true that the attendance of this class is obviously invited in order to draw after it another and more numerous. Ought such things to be sheltered by silence on the part of the press?—N. Y. Tribune.

In Boston, the city government have granted licences to theatres, on the condition that the means of licentiousness and drunkenness shall not be found within their walls; this requisition of the law, has, we presume, been obeyed. But profanity, indecency, and vulgarity, riot riot in some of them, and in others is with difficulty restrained. The refinements of domestic life, and the social circle, are constantly outraged in these "schools of good morals."

A STRIKING IDEA.

In the address recently delivered by Chief Justice Bronson, to the graduating class at the Albany Female Academy—an address, let me add, replete with vigorous thought and beauty of expression—this sentence occurs:—"Notwithstanding the high terms in which I have justified in speaking of your scientific acquirements, you must not for a moment suppose that your education is finished. It is a little more than well begun. Hitherto you have, for the most part, been learning *how to learn*. Having mastered that difficult art, you have acquired a key which will unlock all the treasures of science." Here is pregnant matter for those who, having accomplished the customary course of school or professional education necessary to enable them to start in life, sit down in the slush of their diplomas, satisfied with their acquirements, and spend the rest of their lives in idleness. I have known many persons to take the key for the *casket* it was designed to open.—Saratoga Republican.

THE SIAMESE TWINS.

These interesting persons, who were exhibited as a curiosity, several years since, in various parts of the country, finally settled down in the State of North Carolina. A correspondent of the Biblical Recorder, published at Raleigh, gives an account of a visit to their home.

I called to see the Siamese Twins, Chang and Eng, residing about 4½ miles from Mount Airy, on a valuable farm which they have lately purchased, and removed to from the country of Wilkes. To my great disappointment they were not at home, being absent on a visit to their plantation in Wilkes. The wife of one of them was at home, and four of their children, all of whom favor them very much in appearance. They have each of their healthy looking children about the same ages. In addition to their given names they have assumed the name of Banker, in honor of their banker of that name in the city of New York. The Mrs. Banker whom we found at home appeared to be a good looking, intelligent woman, with a free and open countenance, apparently about 24 years of age. There appeared to be a number of servants about the premises, of different ages and sexes. Their house is but small, but they are making arrangements to build a new and commodious one. The wife of one of them, and two of their children, were at their place in Wilkes. I learned they live alternately between each place, and will continue until they build a new house or sell their plantation in Wilkes, which they design to do. They take much pleasure in farming, have a fine crop, and are quite plain and economical in their dress and manner of living, are fond of hunting, and with their wives and little ones, apparently quite happy and contented.

Their wives are said to be members of the Baptist church, of respectable parents, and the twins occasionally go to church with them. They are punctual in attending the elections, and vote the Whig ticket. I learn, also, that in addition to their property in North Carolina, they have an

invested fund in New York. As they are fond of farming, it were much better that they were situated where they had facilities of getting their productions to market. I suppose, however, the inducements of the chase makes them prefer their residence near the mountains.

EMANCIPATION.

The world is waking up. Turkey has taken the first step towards the abolition of slavery. The Sultan has abolished the slave trade, and closed the slave markets at Constantinople. The Pasha of Egypt, and of Tripoli, it is believed, will soon follow this example. Already has the Bey of Tunis acted. This general emancipation will destroy the slave traffic in North Africa, the Bohemians, belonging to the clergy, public officers, and state, has been directed by the Wallachian Diet! This sets free fourteen thousand families, and sixty thousand slaves. There are said slaves held by private persons. But a small tax has been levied on the emancipation to defray these bonds. All, then, are free! Prince Bismarck urged forward this universal emancipation.

And Uruguay, in South America, has declared against all involuntary servitude. It is a great move. The other republics cannot resist the example. They will follow it.

Nor can despotism withstand the world-wide movement. Russia feels it. Prince Wurozoff, Count Protasoff, M. Kologrieff, have set free their bond. M. Rummin gave liberty to eight thousand serfs of both sexes, whom he owned. He is one of the wealthiest men in Russia.—These serfs gathered around him; and with them gathered twenty thousand of the citizens of Nijni and Riazan, to give thanks for this deed of humanity. He was called Liberator! Father!

It is said that the Czar favors this action. If his nod is given for freedom, serfdom will fall quickly in Russia.—Louisville Examiner.

CONGRESS OF NATIONS.

We are glad to see a long article in the New York Sun, advocating the organization of a Congress of Nations. The Sun says:—

We have already suggested a Congress of Nations, to equalize coins, weights, and measures, throughout the world. A grander and nobler movement we wish to propose, to wit, a Congress of Nations to establish universal laws for trade and intercourse between all civilized nations—to unite kingdoms, empires, and republics, upon a mutual basis for protection and defence, and regulate all international affairs by reference and amicable adjustment. It is idle, in the nineteenth century, with our recognition of Christian principles, and the brotherhood of man, for warriors and statesmen to contend for the necessity of a code of blood to sustain national interests, defend national rights, or settle national differences. The laws at govern nations are but an enlargement of those regulating individuals and societies, and appeals to force and blood by nations, are as useless and wrong as those of individuals. The magnitude of injustice or crime may obscure its atrocity, custom may sanctify it, for we have consciences formed by custom and education—but the acts of government in the eye of equity and right, in the measure of common sense, are but those of individuals in their aggregate. As a human, civilized, and especially Christianized being, man submits to society, is governed by higher laws than personal and perhaps perverted will, and except in violation of his compact, cannot assert his rights or redress his grievances, without reference to society. Why, then, cannot nations which are the offspring of societies, be governed by laws of equity, instead of blood? Why, under a law of nations regulated by the Congress we propose, cannot every state receive that protection and defence, which the village or section receives from the state? All that is required, is that